1; Herskovits E-4, 5 (1934) 1937 SV3 Haiti SV3
Mirebalais

or to get her feet wet. When possible, however, she waits for from fifteen to twenty days before doing this kind of work, and, in any event, she will not bathe in cold water until more than a month has passed. A week or two after giving birth she may resume her selling in the market, and two months after her child is born she will take up work in her garden.[8]

During this period of the mother's recovery the child is ritually introduced to his world and to the spirits which govern it. Three or four days after the cord drops, the midwife, water and a candle in hand, presents the child to the sun and the four corners of the earth, speaking an invocation which none but women of this profession may know or hear spoken. The child is then carried into the courtyard before the house, though he may not be taken elsewhere for as many as three weeks. When he is taken across the threshold for the first time, he is cradled in the left arm of the one who carries him; in the left hand water is held, while the right hand holds a lighted candle. Water is thrown in three directions, outward from the door and to each side of it, as the child is taken about the outside of the house. This rite is repeated by everyone present at the time, but water is "thrown" only once.

Though it is said by some that a child is not given a charm immediately after birth unless it is ill, it is nevertheless customary to place a cord about the neck of an infant on the day it is born, to remain there until some three or four years later, when it wears out and is lost. There is no difference of opinion, however, on the point that if a baby falls ill soon after birth, steps must be taken to give it spiritual protection. A *vodun* priest is called to make a charm for it to wear, while, in addition, another charm is placed in the house to guard its inhabitants against "all bad things," such as the evil eye—since this tends to give babies convulsions—demons, werewolves, or the "little folk" who bring bad magic. A *jok* against harm resulting from even unconscious envy is also provided, since an individual who admires a baby because of

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Mirebalais

its good health or good looks or some other attribute may unwittingly bring harm to it. For such reasons the child is often burned slightly on the cheek, a ritual carried out by the *vodun* priest in order that the scar may "give one with evil intentions toward the child an occupation' to divert his attention, that would otherwise be devoted to carrying out some evil design."

There is some question as to whether, as in so many Negro cultures, the child is given a special name at birth which is regarded as sacred and a thing to be concealed. In one instance it was stated that while one's "real" name was that given at the time of the Church baptism, everyone has a "nickname" (*petit nom*) that is known to the father and mother alone until the child is old enough to guard its secret character. This name is never spoken aloud, for if an enemy came to know it, he might use it for purposes of black magic against its owner. However, no agreement exists in Mirebalais as to this practice, which may represent a survival of a widespread West African custom.[1]

A child born with a caul is believed to be "strong" in combating all evil spirits. The caul is dried and reduced to powder, and the infant is given some of the powder in water two or three days after birth. If a child is born with the navel cord wrapped about his throat, he is believed by some to be destined for leadership, though others do not hold this to be a significant omen. A child born feet-foremost is regarded with distaste, so that where possible, he is turned about in the womb to facilitate a head presentation. If this cannot be done, the child when he grows up is reproached: "You came like a demon." More often, however, if a child with breech presentation is not stillborn, it is not believed that he will long survive. All such occurrences are attributed to bad magic, and the husband does not delay to seek out a diviner to discover for him what supernatural forces had caused the evil.

Breast-feeding begins on the third day, but if the milk does

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Mirebalais

Breast-feeding begins on the third day, but if the milk does not come, the mother goes to a woman "specialist" who knows the herbs which are believed to induce the flow. When the mother is ill or tubercular, the infant is given to a wet-nurse. Once he has begun to nurse, he is fed whenever he cries, and as soon as he can sit up he is given the same food as the mother eats. For the first two or three months after the birth of her child a woman refrains from eating egg-plant, fresh fish — although she may eat salt fish — white beans or any others larger than Congo peas, pork, lard, and all fruit. The ears of a female child are pierced when she is about a month old for the gold ear-rings which are worn by girls and women of all ages. If the parents cannot afford them at the time, however, thread is placed in the holes until a sum sufficient to provide this important trinket has been accumulated.

A child is taught to sit up beginning with the end of the third or fourth month, and by the time he is six or seven months old he can sit quite well; girls are believed to be more precocious than boys in acquiring this skill. When about ten months old, or sooner, an older sister, a little girl, or the father or mother takes the child by the hand and teaches him to walk, later allowing him to hold one end of a stick for support. A child is never left alone, for fear of the evil eye or of werewolves, so that a mother does not even cross the threshold of her house without taking her baby with her, while if for some reason she cannot avoid leaving her child while she is in the yard, an empty bottle is placed near its pillow as a protective device. Teething is a matter of importance, since the attitudes of the parents toward a child may be determined by the first teeth to appear. If these are cut in the upper jaw, it is said that the child's mother will survive his father, and when this occurs, the mother takes every precaution to conceal the fact from her husband, so he will not hate the child. Others hold, however, that the appearance of an upper tooth first denotes that either the father or the mother is soon to die.[4]

Instruction starts early in the life of a child. Beginning with